Asinus Onustus.

THE ASSE OVERLADEN.

TO

HIS LOVING, AND

DEARE

MISTRESSE,

ELIZABETH

THE

BLESSED QVEENE

OF

ENGLAND.

This Booke was delivered to Queene Eliz: being at *None-Such. Iul.* 27. *Anno* 1589.

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THE EFFECT OF the BOOKE, and the *Asses intent, to the Reader.*

THe poore *Asse* to his Mistresse complaines of three injuries: *That he is Despised*; *That he is Overladen*; *That his Provender is taken from him.* This Asse is the Ministery and Clergie of *England*, compared to an Asse for strength, and for patience, and clemencie, &c.

For as the one, so is the other strong to beare burdens, patient to endure reproches; gentle, not seeking revenge, not envying others better fortune, but onely desirous to relieve his owne. In naming

of Noble men, hee meanes not the true and right Nobility of *England*, whoſe noble Deſcent, united to Vertue, hath alwaies *Iupiters Aſſiſtors*; *Iuſtice* and *Equity*, (to know their own from other mens goods) graven in their Enſignes. But hee ſpeakes onely of new upſtart Courtiers, grown by grace to place of credit, and ſhewes of Nobility, who carry the Cogniſance of Covetouſneſſe, the Toade in their Helmet: ſuch as are unſatiable beggars, ſhameleſſe Proulers, and feareleſſe Robbers of the Church and Commonwealth.

This Aſſe ſpeaketh but in the Name of poore Miniſters of the meaner ſort, whereof this Aſſe is one of the meaneſt. The great Maſters of the Clergy feele not yet this extreame miſery. This Aſſe was bred on the backa ſide of the hill *Atlas* in *Affrica*. And being a Barbarian by nature, beare with his barbarous phraſe, and uneloquent braying. The worſt that you can ſay is but this: It was an Aſſe that did

did it. He confeſſeth it. So find him, So take him. Let your wiſdome over-reach an Aſſes capacity. A dull conſtitution breeds a dull conceit. If any liſt to gather captious and farre reaching conceits, or conſtructions, their owne fault it is, and their blame bee it. Philoſophy fits not an Aſſes braine.

Let cavelling Wreſters leave to expound it: Let Simple-meaning-men read it: Let wiſe men judge of it; and let honeſt men take profit by it.

He that will draw anothers mans meaning farther then hee ought, and in racking another mans minde, will judge of their intents; by his owne affections hath cut the throat of his owne conſcience.

If any that doth read this, thinke himſelfe charged, hee accuſeth himſelfe: for the Author nameth none. If you will doe any thing at all, helpe this Aſſe in that which he wanted: gather the names of all ſuch Spirituall Livings of what degree

degree ſoever, that have beene gelded in any part, either Houſe or Lands of late yeares; and eſpecially, ſithence her Majeſties Raigne, that his Miſtreſſe may ſee this Aſſe complaineth not without cauſe. And name the Beggers that got them. This Aſſe for want of knowledge could not do it; and if he could, it was not now perchance convenient to have done it.

This poore Aſſe hath but given occaſion for better Wits, and better gifts, to travell in this Argument.

Paul *planteth*, Apollo *watereth*: *but it is God that giveth the increaſe: The Lords will is beſt: to him we referre it.*

Fare-well.

Asinus Onustus:

The Asse overladen.

To his loving and deare Mistresse,
ELIZABETH, the blessed Queene
of ENGLAND.

The first Part.

MAy it like your most Excellent Majesty, You that are the Mother of Gods Church, the Nurse of the Faithfull, the Comfort of the Afflicted, the Staffe of the Fatherlesse and Widow, my *Dulce decus*, and onely *Refugium*: to lend mee a while Your eare, Your eye, Your hand, Your heart; to heare, to see, to help, to pitie the Contemptible

The crowne of my glory, and only refuge.

temptible ſtate, the miſery, and poverty of your Majeſties poore afflicted Aſſe, now groaning under the burthen, and now daily growing, (if the comfortable water of your mercifull compaſſion quench not the creeping fire of this ſecret *Hectique*) unto a cureleſſe conſumption.

I have ſeene many ſweet yeares, I have found many and mighty comforts in this milde and happy time of your Majeſties moſt bleſſed and *Halcyon* government. And I, now poore I, have to my power imployed my whole ſtudy, ſtrength, and induſtry in carrying pure Corne ſifted from the Cockle to your Graces Milles; from whence, in deſpite of Rage and Envy it ſelfe, there hath now a long time iſſued that joyful Bread of life, the Author of life, the Nourſe of Gods glory, the proſperity of Common wealth, the Comfort of the poore, the Cauſe of Gods bleſſings, and the Ground of ſalvation. I am afflicted above my ſtrength, I am urged beyond the compaſſe of any mortall creatures patience. It was the will, and the word of our great Maſter; *If thou ſee thine enemies Aſſe lying under his burden, helpe him up againe with it.* If Charity command comfort for an Enemies Aſſe, what comfort and helpe ſhall I not promiſe to my ſelfe from ſo ſweet and gracious a Miſtreſſe, being her owne? Conſider, deare Lady, that it is no ſmall tempeſt, that drives me to the ſhadow of your gracious Favour: no common perill that forceth this practiſe, but the preſent feeling of a deſperate diſeaſe, that deſembling Favourers, mercileſſe Loaders, and ravening Task-maſters may no longer tyrannize over me. It was an extreame and

Exod. 23 5.

extraor-

extraordinary case, that made *Peors* sonnes Asse to speake. Nomb 22.

It is extreame and extraordinary that urgeth me, poore Asse despised, weary with overlading, and weake for want, thus rudely to send my braying breath to so dainty an object. Pardon me therefore sweet Nimph of Chastetie, if the Spirit of God enforce me to complaine unto you of the contemptible slavery, the extreame misery, and the covetous cruelty, that old *Iulianists*, and new *Machivellian Polititians* dayly inflict upon me. *Doth the wilde Asse bray when he hath grasse? or loweth the Oxe, when he hath fodder?* Iob 6.5. Some finer conceited heads might have pained their pennes: and perfecter Painters might have drawne better the colourlesse colours of my calamity, had not black danger attended their paine, that should entend the revocation of the desired sentence of my condemnation, where Covetousnesse and Cruelty sit as Iudges. My Lands, my Temporalties desired of the Temporalty, begged by the Nobility, gaped for by the Comunalty, have made my fall as the fall of *Iericho*, wholly vowed to the spoile, and he accursed of the cursed, that shall attempt my restitution. My sinnes have made me that *Saul*, for praying for whom, *Samuel* was reprehended. Ios.6.26. 1.Sam.16.1.

The golden Scepter was not valed to *Hester*; shee came unsent for: she put her life in perill to bewray the perill of her people. God blessed her boldnesse with an happy successe, she saw the confusion of her enemies, and the deliverance of Gods children. If I should feare to bewray unto your Maje-

ſtie the peſtilent practiſe of Politicke *Hamans* againſt me; nay, let me ſay boldly, againſt Religion, againſt Faith, and the ſtate of the Church, though it were with the danger of my life, I could not perhaps complaine of wrong. For, *Qui tacet, conſentire videtur.*

He that is ſilent, ſeemes to conſent.

The inſtrument, that I have uſed to offer this ſimple Supplication to your gracious aſpect, of two thouſand, which are in your Maieſties Dominions, is the ſimpleſt Aſſe: So that I am conſtrained, I know not how, to bring life to an old Proverbe; *To make the blind Beare moſt bold*, I muſt complaine that I am deſpiſed of my friends, overladen by mine overſeers, and that which is the worſt, there is dayly pulled from me, my ordinary proviſion and ancient allowance.

Contempt of the Miniſtry.

When my crowne was ſhaven, my temples beſmeared with Oyle, and my noſtrels received the odour of the Incenſe of *Bethaven*, Lord, how was I reverenced of the greateſt, honoured of the mightieſt, feared of the wiſeſt, loved of the meaneſt, and enriched of all? But ſithence, the wiſhed light diſpelled the loathſome darkeneſſe, and *Bethel* was reſtored againe to her firſt perfection, how hath my favour faded as the morning dew, and how doth my ſtrength dayly faile, as one overtaken with a deadly conſumption?

Numb. 17. 8.

Our age hath found new *Iſraelites*, that deſpiſe *Aaron*, regarding him no longer, then his Rod budded; new *Dathans* that contemne *Moſes* longer then he divideth Seas, new bitter Siſters, that regard not their milde brother; new *Abimelchs* that hate *Iſaack*,

Miriam. Gen. 26. 27.

new

new *Potiphars* wives that abuse *Ioseph*, new *Egyptians* to whom all Shepherds are abomination, new men of *Anathoth* that despise both Prophets and Prophecie, both Preachers and Gospell; tearming Preaching, prating, and Preachers, odiously Priests; *Pashurs* that smite *Ieremy*, new rebels of *Israel* that care not how they wound the Prophet with a venemous tongue, not remembring that a new Leprosie may breake out in their fine faces, that the old earth may swallow up new Rebels, that a new rope may stop the breath of old Traytors. Despised *Leah* shall bee fruitfull, when faire proud *Rachel* shall bee barren: *Iacob* shall rejoyce, though *Esau* a thousand times sweare his death: And *Israels* ungratfulnesse in despising the true Prophets, shall bee rewarded with this plague: *They shall come to the welles, and finde no water, they shall returne with their vessels empte.* Our Noblemen, Gentlemen, and great Courtiers have forgotten, that Christ chose a simple Asse to ride in triumph through *Ierusalem*, and left the proud horses for proud mindes; That he called poore Ignorant Ideots to follow him, and left the proud Pharises that despised him. As poore as these Asses seem; yet it is said of them by Christ himselfe, *Hee that despiseth you, despiseth me.* Shall mount *Zion*, the Lords chosen and beloved, be left at length as a Cottage in a Vineyard, as a Lodge in a Garden of Cucummers, and as a Citie besiedged? Shall the Ministry of the Word, the foundation of *Englands* Peace, the cause of Satans Fury, and the hope of all our safety, bee as a Widow left unto the spoile? Shal she be laden with woes and curses, and none to defend her? Shall she

Gen. 39 7. 46. 34. Ier 11 21. Esai 30. 10. Mich. 2. 11. Am 7 12. Ier. 20 2. 43. 18. Gen. 28. 13. Ier. 14. 3. Mat. 21. 5. 3 18. Luk. 10. 16. Esai: 2. 18. Ier. 15. 10. 17.

be left to the Assembly of Mockers, and none to
Esai. 1 30. comfort her? Shall she be as a tree whose leaves are fallen, or like a Garden that lacketh moisture? Shal our Silver be turned to drosse, and our Wine to water? Shall our greatest men, of greatest hope, become wicked, and companions of Theives? Shall the faithfull Ministers finde faithlesse fayning? Shal contempt be found where honour late? Shall our greatest Professors become greatest contemners, and greatest spoilers?

My soule is so moved, sweet Virgin of *England*, my heart is inforced, by what spirit, let them judge, to summon these Lords of *Sodome*, and these people of *Gomorrha* to yeeld a reckoning: What Law, what reason, what necessitie urgeth them to this *Egyptian* policy, dayly to impose new burthens upon mee, poore Asse, already over-laden, and yet to scratch from my appointed provender, that should sustaine me, but onely this, to draw me from burthens to beggery, form beggery to contempt, from contempt to utter subversion?

Is this policy, to bring the Ministry to contemptible poverty? Be it good policie for the benefit of the Church, and mainetenance of the Gospell: let them give instance of the profit. If it be the covetous humour of *Iudas*, that for money perswaded him to sell his Master: If it be the traiterous course of *Iudas* to betray his Lord to please the Pharises: If the want of Victuals, under the conduct of *Moses*, bee used as an instrument to perswade the people to returne to the full flesh-pots of *Egypt*: If the contempt, and misery of the Preachers of the Gospell be

of

of purpose favoured, to bring men backe againe to the love of the Popish Clergy, that flowed in all prosperity: Let us feare the cursed fruit of this politike plant, that being once growne to ripenesse, is like to poyson the whole Vineyard.

When Sathan intendeth most deceit, then he puteth on the most glorious shape of an Angell of light, great promises of Reformation, great shewes of puritie, yea, great poyson in these golden pilles, and venemous Serpents lurking under the greene grasse. It is hard, when *Ephraim* shall joine with *Syria* against *Ierusalem*. It is unnaturall *Nero*, that rips his mothers belly. It is a Viperous generation, that gnawes out her mothers entralles. Unmercifull is the childe, that choakes her that gave him suck. I have fed children, that now fleece me. I have given them mike, that now grutch me mear. I have beene consumed in care for them, that now laugh at my contempt. Oh my maker, why madest thou me so simple? *Nazianzen* summons the soule of good *Constantine* to an heavie reckoning, in that he being a Christian had unwittingly nourished an enemy to Christ, and Christianitie: *Iulian* the Apostate is revived, Christ is scoffed at as a *Galilean*. Christ is contemned as a Carpenters Sonne: The Ministers and Preachers are of all people most odious to Courtiers. If *Babylon* aske of her Watchmen, *What they see?* they must answer, *We see a Lyon.* If *England* aske of her Watchmen, What they see? They may answer, Wee see the most part turned to Atheists, Papists, Heretikes, Robbers, and despisers of the Ministry.

Esai. 7. 2.

Esai. 21. 6.

O noble Mistresse, I must with griefe confesse, that

Esa. 23. 1. 59 1. & 50 1. 2. Num. 11. 23. Ier. 2. 17 & 19. that this curse is justly fallen upon the crowne of my former pride, as once it did upon *Ephraim*: and that these contempts and afflictions lie heavily upon me: not because the Lords hand is shortned, that he cannot helpe me, neither his eare heavy, that he cannot heare me, but because mine iniquities have separated betweene me and my God, and my sinnes have hidden his face from me.

Ier 1. 11. Esai 51. 17. Psal 25. 8. But yet if any man further aske, what the contempt of the Word and Ministry presage, I can answer but this: *The Almond tree begins to budde*; the *Babylonians* make haste to *Ierusalem*; our sinnes are ripe, Gods judgements are neere: the seething Pot is seene looking out of the South: the Lyon hath roared: the Cup of gaule is made ready for us to drinke. For when Religion beginnes to waxe most cold, when the Gospell, and the Preachers are most despised, then are Gods plagues most neere: Then

Iosephus. Eusebius. was *Ierusalem* not farre from her confusion, when the wonders that were seene, and the Prophets that

Exod. 10. were sent, were least regarded. *Pharao* never drew nigh to the period of his perill, till *Moses* took his leave of the Court, and came no more unto him:

Leonicus de d'ar. Hist. *Alexander* a little before his death had a monster borne him, the higher parts like a man, but dead, the nether parts like unto divers beasts, and they alive. This signified the Kings sudden death, in that the best were found dead, and the worst living. If Religion, and the Word of God, which is the head and the heart, that retaines the life of the Common-wealth, be found to be dead and despised of all, and Covetousnesse, Cruelty, Whoredome, and Vanity, as the nether

nether parts of many monsters, lively flourishing, what can bee propheeied to such a Common-wealth, but sudden desolation? *Was not the life of Samaria, and the plummet of the House of* Ahab *stretched over* Ieruſalem, *for that the true Prophets were despised, and the word of God lay buried in the dust?* Was not *Iosiah* blest, that honoured the Word, and the Ministers thereof found out in his daies? Were not his sonnes, and his posterity accursed, and made slaves for ever, that againe rejected it? Was not *Egypt* blessed so long as *Ioseph* was honoured? Was not then *Egypt* plagued, when there arose a *Pharao*, that knew not *Ioseph*? Was not *Troy* safe from sacking, so long as the *Palladium*, that fell from heaven upon the walles, remained in it? Was not *Clytemnestra* without perill of deflowring, so long as she kept her *Drian* Musician? Then let *England* looke for the plagues of *Egypt*, when our true *Ioseph*, Christ Iesus, is forgotten and despised, when the true Preachers and Ministers are not reckoned of, above other men, but rather esteemed as the skum of the world. Then shall *England* willingly receive in the *Trojan* Horse, the matter of their owne confusion. Then shall the pride of *England* consume in the smoake of her owne folly, when the right *Palladium*, the Gospell of truth is neglected, and the Preachers thereof brought to shame and reproach. Then shall the Virgine *England* that hath long been the Mistresse of Felicity, and said in her prosperity, *I shall bee a Lady for ever*, be a sudden prey and ravishment to the barbarous proud *Spaniard*, or some worse

2 King. 22. 23.

2 King. 23. 32.

Exod. 3.

Esai. 47.

monster, when shee suffereth her Musicians, her Ministers, and Preachers, Bishops, and the whole Ministry to be robbed and spoyled of their Lyvings, and so brought to miserable contempt.

Jo. Boem. de mor. gent. The *Ethiopians* so honoured their King, that what deformity of body they found in him, they would indeavour to have the like in themselves; if the King had but one hand, or one eye, they would also make themselves like in every point, thinking that man most honourable, that came neerest to the Kings deformities. There is no deformitie, either in minde, or body, that is seene in Courtiers, Noblemen, or other great men, but is presently imitated in the Countrey, as honourable and allowable.

If the sterne bee not well guided, the whole Ship runnes on the rockes. if the glasse be right Christall, and truely made, the lookers on shall see no other shapes then they ought, or as they bring with them. If Courtiers, Noblemen, and Gentlemen, despise the Ministers, and use them with reproachfull termes, If they fall on polling and robbing of the Clergy, the whole Countrey and Commons will so doe, and so esteeme of them.

It is not many yeares sithence I heard a certaine Judge of this Land, and not one of the meanest, in open audience, not once or twise, so earnest against Puritans and puritie, that he utterly forgot to give due honour to the Word of God, and the true Preachers: yea, his vehemency forgat all honesty, charity, and true sincerity, tearming Preachers,

chers, Pedlers, and all Preaching, prating, without exception. And I saw that for Surplesse, or Crosse, or some such toy, upon the complaint of some Popish raskall, the same Iudge caused poore Ministers, whose lives were not to bee reproved, but for some toyes in their conscience, to hold up their hands at the Barre, in open Assises among Theeves and Murtherers. Yea, Theeves have found more favour at the Iudge and Iuries hand, then some Preachers have.

These examples seene in such men, have brought the poore Ministers every where to such loathsome contempt amongst the people, that their Preaching now can doe little good to winne them to any duty either to God or man.

The Ministers, Preachers, and Bishops, are now become, as in the wicked time, that *Nazianzene* speaketh of, The Theaters, and Stages for the most vilest varlets to utter their skoffing, railing, and disdainefull spirits and speeches. The time hath beene, that no man durst to utter any evill against Bishops, and Preachers: but now there is nothing more plausible, nothing better rewarded, none better backed by great men, then railers on, and contemners of the Ministry.

We heard not long since, the voice of Satan, roaring against the chiefest Pillars of the Ministery, in his Minister, Master *Martin*, that blushed not to confesse himselfe to bee suborned, to be a marrer of Prelates: that is, an overthower of the Clergy, a Captaine to Caterpillers, a guide to Church-robbers, and a ring-leader to the Raskall

kall sort, to bring the Gospell of Christ, all Religion, and the Messengers thereof into utter contempt. But who seeth not, that not onely the breath, but the secret voice of a greater *Martin* was seene and heard in it, which gaped gredily for my confusion? If the Lord had not stirred Her Majestie to stand stoutly and constantly by mee. And also if my God had not in his mercy stricken off both the head, and the hornes, and the hope of that Beast sooner, and shorter then hee hoped for.

Your Majesty remembreth the Sutors, and the sutes that were made about that time, for a greater Authority, then *Cromwels* generall Vicarship, over the Bishops and Clergy. There was one, that would have beene *Prorex* to You, to his brethren, a *Prorex*, that is, a Murtherer and Vsurper. Gods mighty hand hath delivered you from that. Beware of the Ashes of this Phœnix. There was a time, when the Ministers were called Starres for their brightnesse, Angels for the excellency of their Commission, faithfull Stewards for the care that was committed unto them, disposers of the secrets of God, worthy of double Honour, and for their labour had in singular love. The workeman was wont to be worthy of his meate; and they that did Preach the Gospell, were thought worthy to live of the Gospell.

Anno 28. *H.* 8. 1536.

Rev. 1. 20. Mal. 2. 2 Cor. 5. Ephes. 2. 1 Cor. 4. 1. Matt. 10. 10. 1 Tim. 5. 17. 1 Thes. 5. 13. 1 Cor. 9. 4.

The Papisticall Sacrificers were in their time so honoured, and liberally dealt withall, that they through abundance of daily gifts, became Princes, Kings, and Emperours fellowes. The idolatrous

trous Iſraelites did rob themſelves willingly of their chiefeſt Iewels to make an Idoll. The Egyptians to this day allow their miniſtery the third part of all the profits of their lands. What reaſon or warrant then have our wiſe Politicians, not only to rob the Churches, and impoveriſh the Miniſters of the Goſpel, but alſo to grutch, and deny them that little portion, that is yet left them, and which they never gave them? Exod 32 3.

Who hath brought the remembrance of Iſraels free-will Offering to the building of the Tabernacle to ſuch a darke oblivion. The fault of faithfull Iſraelites in offending for offering too much to the furtherance of the Lords worke, and for cloying the worke-men with over abundance, is changed now by out Machivelles into right robbing, and pulling downe, and contemning of the Miniſtery. My eſtate therefore is the more deſperate, by how much, I ſee now ſo many and great enemies, and ſee few and poore friends; for if I come to noble men for ſuccour, either I am rejected with diſdaine, or they uſe my neceſſity, as an entrance to ſearch my privie commodities. That ſo by begging, or wringing away of my Living, in ſteed of releiving, they may fall on robbing of mee. If I come to Gentlemen, they are of the ſame vaine. If I come to Lawyers, longer then the gaine of great fees force them to ſpeake truth againſt their wils, they deviſe all the extremities in the world againſt mee. They have made exceptions. They have ſet bands to tye me within prejudiciall liſts, and that portion that by Common Law is allotted unto me, they Exod. 35. 21.

have tyed it with such uncertaine quirks, quiddities, and headlesse conclusions, and have set such barres and countercrosses with their prohibitions, and reservations upon it, that it makes mee oftentimes rather sucke in mine owne sobs with great griefe, then with greater, to seeke greater losse at their hands, sithence they become Iudges in their owne cause. And I would I might not say of them, as one said once; The Law was now become the fancy of the Lawyers; who with their Comments and Glosses make and unmake still at their pleasure. And even as folded thornes, so are they all, that must pay me any thing, knit together against me.

If I come to the Countrey Farmers, and rich men, they have of the Lawyers and Gentlemen, so well learned the cavelling points of their Customes, that hardly, without Law, can I get any thing from them. Many of them would not care though they never heard either Service or Sermon while they lived, so they might have their Tythes, and pay nothing.

The poore men onely pay a little, not for want of will to wrangle, but for want of power to performe; all of them from the highest to the lowest joyne in this, what they pay, they pay unwillingly.

The few friends that I have, friends indeed, are onely such as are rightly touched at the touchstone of Gods Word, being more willing then able to doe me good: as being for the most, not of the mightiest, but of the meanest sort: and in these

onely I finde yet a sparke of the ancient honour and love, which sometimes the chosen children of God did beare unto me.

The which contemptible and base estate of the Ministry, being generally observed, hath caused many fine Wits within these few yeares, being out of hope of countenance heere, to fly out of their owne Countrey to seeke it elsewhere: who afterward (the more the pity) by reason of necessity and wicked company, have fallen away from the Truth, and become of wicked mindes. Others have given themselves to Phisicke, that would have been meet Pillers in the Church of God. Others have fallen away to the study of the Law, being allured with more hope of certaine honour and gaine. So that if this contempt long continue, *I shall be as a Widow desolate, forsaken of all, and as a Pellican in the Wildernesse, or a Sparrow upon the house top.* I may mourne, but my mourning shall be as the Lamentations of the Dragons, and the Ostriches whom no man pitieth. Mine enemies wil clap their hands, and say; Is this your godly reformation? I shall be constrained to say, and cry with despised *Ierusalem: See, O Lord, and consider; for I become vile.*

The hurt that the contempt of the Ministry bringeth.

Psal. 102. 6. Mich. 1. 8. Iob 30. 29. Lam. 4. 3.

Lam. 1. 11.

The bodily Phisitian hath no lands allotted him, yet he lives in wealth, for every man seekes him. The Lawyers, many of them younger brothers, begunne poorely, and have nothing, yet in few yeares, we see them grow as high as the Cedars in *Libanus*, for every man fees them. I have Lands and Living allotted me, but having great

Rats

Rats so neere neighbours, they are so circumsised, and abated unto me, that I hardly live without want, and am hardly able to pay my great Taxes, and repaire my ruenous houses.

Besides, O Queene, consider whether these Polling Politicians have any wholsome policy for the benefit of the Common-wealth, which having but three staffs to leane on, they will needs pull down, disgrace, and begger, with needlesse exactions, the Ministry, that was wont to be, not the worst of the three, for the defence of the Land.

This soundeth like a pestilent Policy, and well fitting the desire of the Adversary. I know their Reply. But when they have by begging gotten the spoile of ten of my best Asses, let me perish, if the best of them can, or will make just account, how your Majestie by them is the stronger by good Horses. Let the example of Abbey Lands teach you this. Much more might I say of my miserable contempt, but that I may not bee tedious to your Majesty. I hasten to matters of greater weight.

The

The second Part.

The Ministery over-laden of late with Taxes.

MAny causes there are, why I am despised, and whereof I complaine. One is, for that there are risen of late new Task-masters, new Lords, that never thinke it enough whatsoever they can impose upon my backe: using mine extreame misery, as matter of their mirth, jesting *inter pocula*, with, *Solvat Ecclesia.*

First, the Man of Sinne, the scourge of Christendome, the Butcher of the Saints, the poyson of the Serpent, the robber and murtherer of his Bretheren, the Bishop of *Rome* for feeding of his owne Paunch, and the fat bellies of his welfed Children, the Abbots, Friers, and Monkes, and for maintenance of their pride, devised the first rapine, by taking away the tenth part of every Benefice, and Bishopricke, to their own use. Next by Impropriating of Benefices, that is, gelding of them of the best part, the Corne and Glebe Land, and leaving Calves for the Ministers that

must serve them. This was first broached by Popes, and such as knew no other God, but their belly: that esteemed no other Religion, but their ease; that worshipped no other Saint, but their pride and glory.

This monster Idoll being fallen before the Gospell, as *Dagon* before the Arke, yet policy hath taught Princes to claime by inheritance the possession of this theivery, and for profit to make themselves partakers of this beneficiall robbery.

So that I may say of our good Kings, as the Scripture doth of the best of *Judah*: That they did uprightly in the sight of the Lord; but yet the high places were not taken away. Our Bishops have reformed Religion, they have expelled the darkenesse of grosse superstition, and have restored the light of the Gospell, they have done, that which is acceptable in the sight of God, but yet these abuses and robberies of the Ministry are not amended, nor revoked. But rather wee feele dayly, that *French* Machiavellians, and unnaturall Politicians, under the shadow of Commonwealth-men, and defence of the Countrey, have entised your Majesty to bee unto mee, as young *Rehoboam* was perswaded to bee to his people: That his little finger should bee heavier then his fathers loines: That you should consent to have mee loaden with heavier burdens, and more grievous taxes, then ever any of your Royall Predecessours did impose upon mee, whatsoever is laid upon mee for the right and safegard of your Majesty,

2 King 12 3. and 14. 4.

1 King. 12.

jeſty, and defence of our Countrey, though it bee more then my ſtrength can beare, yea though it bee to the ſpending of my life, and ſhedding of my deareſt bloud, I ſhould bee moſt willing to endure it. But when as new, and extraordinary burdens, by continuall ſingle and dubble ſubſidies, more then ordinary armour, munition, light horſes, and other unknowne charges, beſides the Tenth part of my living, yearely are exacted on mee, rather of purpoſe, as I take it, to begger mee, then to benefit the Countrey, being more, then was ever required in any trouble heretofore, or of policy to lay heavy burdens upon Aſſes, by that meanes to eaſe greater horſes: Neceſſity compelleth mee to fly to your Princely clemency, as the higheſt helpe and hope, I have in earth, to appeale unto, for ſuccour and mercy. For if I ſhould ſay as *Jeremy* did; I will get mee to the great men, and will ſpeake unto them, I ſhould find as hee did, that they had alſo broken the yoke, and that either they, or ſome of their friends were chiefeſt inſtruments of my injuries. And as it was objected once againſt *Ariſtippus*: *Propter te perit ager*. The Countrey is undone by thee: So may I rightly object againſt ſome *Italianated* Politicians, that ſtudy Machiavell more then the Goſpell; you ſtudy to make your ſelves the cauſe of the ruine of the Goſpell, which you ſeeme to profeſſe, and the overthrow of the Miniſters thereof: you ſtrive to make your ſelves famous by the ſpoile of the Church, as hee that burnt *Dianaes* Temple: you deſire to have it regiſtred Ier. 5. 5.

in perpetuall memory to your posterity, that the Clergy is undone by you, and brought to utter contempt and misery. When *Julia* reprehended her Sonne *Caracalla* for unreasonable exacting of unnecessary tributes, hee shewed her his sword, and so long, saith hee, that I have this, I will lack no money.

So some there bee, that so long as they can shew your Majesties authority, and are assured of your favour, will want no wealth. Let the poore Countrey, and the Ministry begge, let them famish; all is one to them, their bagges must bee filled.

Give mee not over (dear Princesse, my joy, and my life) give not your Country over to mercilesse exactours, as the Tyrant *Dionisius* gave the *Syracusians* to bee racked from one pinne to another, till all the substance bee sucked out: least the people being left bare and naked, without feare of loosing any more, become impudent and careless, both of their Prince and Countrey. For what is the chiefest thing, next unto the band of Gods Spirit, that keepes the Commons in obedience, but onely feare of loosing that little substance they have, which being pulled from them, they become desperate, and not to bee ruled? Your Majesty may see the successe of *Roboams* Counsellours, young Politicians; they pulled the love of the people from their Master, as unreasonable tributes will, and their Master from 9. parts of his Kingdome in one day. Then let your wisedome judge, whether young policy bee bet-

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ter then old curteſie. Say unto your ſervants, as *Tiberius Ceſar* ſaid unto *Aemilius*, Deputy of *Aegypt*, who layed heavier taxes upon the people, then they were able to beare; My will is, to have my ſheep ſhorne, and not flayed. What good ſuch Counſellours have done may bee ſeene in the troubleſome raigne of *Henry* 6, and ſome others your Predeceſſors. There are horſe-leeches that will ſeeke out a vaine of the pureſt bloud, and having found it, never leave ſucking, till their bellies bruſt. They that are moſt buſie to lay burdens on the Miniſtry, are even as zealous men for the Common-wealth, as *Jacobs* ſonnes were, which pretended Religion a cloake of their bloudy revenge. For let the beſt Scholars of any Vniverſity come to the moſt zealous Politician of them all, that is a Patron, and deſire the gift of any benefice, hee ſhall find, that they have learned the Religion of *Judas* and *Thamar*, the one a Traytour, the other a whore, what will you give mee? Or elſe they turne them over to ſome of their friends, kinſfolke, or men, upon whom forſooth they have beſtowed the guift: ſo that now no Miniſter worthy, or unworthy, can get any benefice, but that they muſt pay more then it is worth. And they doe thinke themſelves very well dealt withall, who ſerve not above ſeven yeares prentiſhip unto their Patrons, till they bee free. Gen. 37. Gen. 38.

I have heard by credible report, of a Benefice that was procured from a Gentleman, not many yeares ſithence, that coſt, and loſt, the party that

tooke it, one way or other above a thousand pound, eare hee could bee cleare. This is the pitty! this is the Religion of our new-found Politicians, and Machiavells. They care not how they discredit the word, or begger the Minister. And this plague lieth not upon the meaner sort of Ministers and Preachers onely, but it inforceth the greatest Bishops of your land; For what Bishoprike hath there beene given these many years, almost to any man, that hath come freely to the Bishops Sea, though freely given by your Majesty, out of which some one Nobleman, Gentleman, Courtier, or Lady, that hath gotten the guift of it, hath not had a good fleece presently, or some good stipend yearely? If this abuse long continue, your Majesty shall shortly see the utter overthrow of that, which you have hitherunto so zealously loved, and defended, the Gospell of CHRIST, and the whole Ministry: For if you keepe Churches and Bishopricks in your hand, when they fall, and for profit let them out unto your men, as it is reported that *William Rufus* was wont to do; or at least, if you suffer in these dayes, Courtiers to bestow your Bishopricks at their pleasures, you shall see the whole State of the Clergy brought shortly to a miserable slavery. For wee see already, that they which have such authority, grow to that jealousie, that they will never suffer such livings to passe their fingers ungelded: that they may afterwards the better trust them with their Ladies. And so being made *Eunuch's* and unperfect men; and as *Jeroboam* to effect

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his Idolatry, ſo they to inhance their commodity, ſeeke out the unworthieſt of the people to make them Miniſters of their minſed minions. But as the Spirit of God in *Paul* charged *Timothy*, that hee ſhould not ſuddenly lay hands on any, nor bee partaker of other mens ſinnes; ſo in the bowels of CHRIST, I beſeech, and requeſt your High Majeſty, that you will not make your ſelfe any longer partaker of other mens covetouſneſſe, theivery, and robbery of the Miniſtry, by giving your conſent, that ſuch ſhould beſtow your Biſhopricks and Benefices, that ſo greedily gape for their owne gaine to begger the Clergy. Theſe things conſidered, that I am brought to the brinke of ſuch miſery and poverty by the unſatiable covetouſneſſe of Courtiers, Gentlemen, and proling Patrons, what reaſon have they, knowing my preſent weakeneſſe, ſpringing of their owne fault, ſo greedily to impoſe ſuch new and heavy burdens upon mee? If any reply; There is nothing impoſed upon the Clergy, but that onely, which by their owne conſent was given willingly in the Parliament, by the chiefeſt of the Miniſtry; and therefore there is no cauſe to complaine of injury, for th't which themſelves granted willingly; I confeſſe it to bee very true. But I remember *Aeſops* fable; The Lyon, and ſome other beaſts went on hunting; the prey that was taken was divided into three parts: the Lyon meant to have all, but hee would not ſeeme to take it without conſent. Therefore thus hee layeth his challenge, and thus hee frames his talke; one part is mine of

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due, the second must bee mine by prerogative, and if I may not have the third, farewell all good fellowship.

The Masters of the Clergy did wisely consider in what a dangerous and looose time wee live in: they did see what importunate suites were unto the Lyon to ceaze all the prey into his owne hand, as of right; what untrue and colourable surmises were devised for the benefit of the Land, if Cathedrall Churches, if Bishopricks were suppressed; they saw, that as *Haman* once promised *Assuerus* to bring 10000. talents of gold to his Treasure, if hee would consent to put all the Jewes to death; so there are now *Hamans*, that blush not to tell your Majestie, that they would take upon them to bring yearely unto your Treasury 40000. markes, if you would consent to take away all the Lands and Temporalities from the Clergy, and set them all to petty pensions. Therefore to let your Majesty understand their faithfull and loyall hearts to your person, and the safegard of the Realme, and that you might see, that they of themselves were willing to stretch themselves without others helpe, to the uttermost of their power, they did willingly promise so much as the best, and more then some are able to performe, without hurt, considering their payments and burdens other wayes. The intent of these hunters was, to have all. The Clergy hath granted your Majesty as much, as they are able to performe without utter spoile. For I know many that have great charge and small living, and scant

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their owne men, make hard shift to pay your Majestie your tenths and subsidie that is alerady. If it should bee increased, they must give over, or bee undone; For some are faine already to neglect their vocation, and for want, to excercise physick, some to teach children, and some that have no such guifts, either to borrow money at interest, or bequeath their hands to some husbandry, or manuall occupation (a miserable estate of the Clergy) to get somewhat to pay their duties, and maintaine their poore families. If I had a window in my breast, as *Diogenes* would have had every man to have, that your pittifull eyes might descend to vew but halfe the miseries of your poore Ministry, you should confesse, that, *Non venit ante suam nostra querela diem.* This generall miserie and povertie upon the whole, procureth particular plagues in every part. For it maketh the Officers, that are Publicans, and the Ministers that are in office one above an other, to bee as Devourers one of an other. The Collectour of a tenth or subsidie, if a poore Minister bee behind never so little in payment, by and by hee sends his sequestrations, hee shuts the Church doore, hee threatheneth to returne him recusant, and will not forbeare any thing at all, except it bee for his owne filthy gaine. So that the poore Minister were better to borrow of the rankest usurer in *England.*

Our complaint comes not before her time.

The Arch-Deacons, and Officialles for the most part in their circuites are even as gentle to their poore brethren, as the proud Lyons of *Libia*

and they are all ſtung with the poyſon of the venemous Serpent *Dipſas*. Their thirſt of gold can never be ſatisfied, till life and thirſt end both together: They are even as the Harpies cruell to ſpoyle, and devour what ever they light upon. They thinke their poore brethren are not ſufficiently charged, but that in their viſitations alſo, being otherwiſe allowed for their diet, they muſt openly fall to plaine extortion. And though the poore Miniſter hath not ſix pence for himſelfe, yet he muſt give them two ſhillings, or ſome ten groats towards their dinners.

The beſt Biſhops doe not reſtraine this baſe catching: all which are to mee as heavy Prognoſtications of the deſolation, and the forſaking of the Miniſtery: For a Kingdome divided within it ſelfe, muſt needs fall to decay.

Gen 35. But to the matter? Let my griefe exclaime, O that baſe covetouſneſſe for trifles ſhould make us forget *Benjamin* our brother, that was to his mother *Ben-oni*, borne in griefe, cheriſhed in blood, whoſe life was his Mothers death, without whoſe company his brethren found no favour in *Ioſeph's* ſight. Shall wee for any cauſe, or any policy, or pleaſure of man yeeld to breake the necke of the poore Miniſtery, and ſo to deface Religion, and that ſweet word of life, that was borne in

Rev. 12. 4. deſpight of the Dragons wrath, begotten with the griefe of Gods's choſen nouriſhed with the blood of our beſt brethren, weyned with the danger of his mothers death, and hitherto maintained with the perill of all our lives? If *Ioſeph* bee

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wanting, all the reſt of *Iacob's* children cannot pleaſe him. If they beat downe the true Miniſtery, that ſo in their want be found the want of the preaching of the Goſpell, and conſequently the want of the knowledge of Chriſt Ieſus, our right *Ioſeph*; let them aſſure themſelves, they cannot be acceptable to the heavenly *Iacob*. There is regiſtred a ſingular commendation of King *Stephen*, that though he had continuall warres, yet he never burdened his Commons with exactions. There is a black and contrary badge imprinted on the memoriall of *William Rufus*; that hee was covetous and cruell, and that he burdened the people with unreaſonable taxes. So that your Majeſtie ſeeth, that whether it be good or evill, that is committed in our life, the memoriall thereof remaineth after death. And the more high and eminent the perſon is, the more regard is had of their facts, and the longer will the memoriall of them continue. Subſidies and taxes have beene of a long time taken both of the leige people, and alſo of the Clergy: as in Kings *Iohns* time, and in *Edward* the 3. But it hath beene taken eſpecially of the Clergy, either as a puniſhment, when the King hath beene angry with them, or upon ſome great or extraordinary occaſion of need, or for the effecting of ſome great exployt or ſervice. And to that end, there was in King *Edward* the third's time, a ſubſidy of 50000. l. levied of the Temporalty, and Clergy, for the winning of *Calice*, which long continued Engliſh, from the yeare, 1347. *an.* 20. of *Edw.* 3. unto the yeare 1557. the

5. of Queene *Mary*, the ſpace of 210. yeares. But now very lately is come into the poſſeſſion of the *Spaniards* by force; for the regaining of which Town, I would willingly wiſh my ſelfe in perſon, and ten thouſand of the Clergy, with the third part of all our Livings, for one whole yeare, to be imployed for that ſervice: ſo that afterward I might be ſpared and eaſed. I cannot by any Antiquity find, that ſuch great taxes, and ſubſidies were yearely, continually, and doubly thus required, or impoſed on the Clergy, as now of late they have beene: I find that the Prieſts of *Egypt* under the Law, and by a perpetuall Law in that nation ever ſithence, were alwayes freely fed by *Pharaoh*, and never to be touched in any of their poſſeſſions, with any taxes or burdens. The like I read of *Baals* Prieſts, defended by *Iezabel*. Further, the Prieſts of the *Ethiopians* were had in that ſingular reverence, and eſtimation, that they were not only free from all taxes, but alſo of one of them they did alwayes uſe to chuſe their King: who to this day retaines the name of Presbyter *Iohn*. Idolatrous *Pharaoh* ſent word to *Iacob*, the Shepherd, that hee would place him in the fat of the land, if hee would come unto him. In *France*, King *Philip* made a Law, that the Clergy ſhould pay no firſt fruits. And of late yeares, your Majeſties ſiſter, Queene *Mary*, though carried away with the blind ſuperſtition of the time, yet had ſhe ſo great a love, and reſpect to the Popiſh Clergy, that ſhe pardoned a ſubſidy granted to King *Edward*. She extinguiſhed by Act of Parliament,

Gen. 47.
Io Boem. de mor. Gent.
1 King. 18. 19.
An. 1. & 3.

ment, the payment of first fruits, and tenths of all spirituall Livings, and released againe all Impropriations, that were in her hand. If they, O noble Mistris, that lived in darkenesse, and in the shadow of death, have beene so carefull for Idolatrous Priests, what ought the Preachers of the Gospel, to hope for in this time of the light of the Gospel, and liberty of the truth? was the defiling of his fathers bed a sufficient cause to deprive *Reuben* of his birth-right? Gen 49.
was *David* severely plagued for giving the enemies occasion to speake evill of the truth? If so, 2 Sam. 12. 14.
what shall I prophecy of them, that account it no sinne, to turne their fathers a begging, and to bring the Ministery to such misery, that in them the word of God shall be debased, and made by their necessity a laughing stock, and a word of reproach among the Papists? If Israel heare not *Moses*, how shall *Pharaoh*, and the Egyptians hear him? Exod. 7.
If Professors of the Gospel seeke the discredit of the Ministers of the Gospel, what must I look for at the hands of Anabaptists, Heretikes, and Papists? hard hearted *Pharaoh* had a wicked intent, Exod. 5. 15.
by increasing their burdens upon Gods people, in time to have wearied and wasted them all out of *Egypt*, and so to have converted all their goods to his owne use: But what got hee by that policy? did hee not thrust himselfe into infinit troubles, which as chaines were linked one in another? did it not cost him his life? did hee not loose three times as much as he coveted? did hee not pull downe God's wrath upon his head? did hee not

loſe his Kingdome, and the cheife flower of his Kingdome and Countrey? It is a true ſaying, that
Prov. 26, 27. evill counſaile is ever moſt perillous to the Counſellour? Hee that maketh a pit for another, oftentimes falleth therein himſelfe: as hee, that firſt roared in his owne Bull.

Proud *Haman* was the firſt, that tried the ſtrength of his owne lofty gallowes, that hee had made for *Mordechens*. The ſame *Poinado*, that was appointed to ſtab *Dion*, killed his owne Maſter *Caliſſus*. Give mee leave in a word or two, O my Soveraigne, to ſpeake to mine Enemies, and the Contemners of the Miniſtry.

Act. 14 20. Though you ſtone *Paul*, and leave him for dead, though you ſeeke to diſcredit the word of God in diſgracing his Miniſters, yet *Paul* ſhall revive to their ſhame that ſtoned him, and Gods mighty word ſhall ſpring, when you ſhall rot. Aſſure your ſelves that the injury you doe to the Church, and Miniſters of God, ſhall bee like the
Exod. 17. injury of *Amalek* againſt *Iſrael*: The Lord will have it written with a pen of Iron, that it may never bee forgotten. When you are rotten; yet ſhall Gods plagues ever flouriſh, and grow greene upon your poſterity, as it did upon the Houſe and poſterity of *Saul* and *Ahab*. Can you with rebel-
Exod. 4. 14. lious *Iſrael* firſt rejoyce and love *Moſes* for the newes of your deliverance, and after murmur againſt him? Can you with the diſſembling Iewes
Mat. 21. receive CHRIST one day with *Hoſanna*, and the next day ſeeke his death with *Crucifigere*? Can you
Act. 14. 9. honour *Paul* as a God at the firſt ſight, and preſently

ſently after ſeeke to ſtone him? Can you, that in the beginning of her Majeſties raigne pretended, ſuch great zeale, love, and affection to the Goſpell and Miniſtry, now foſter the diſcredit and diſgrace of both? Let an *Egyptian* kill an *Egyptian*, Iſai. 19. 2. Let a *Moabite* rob a *Moabite*, let the hire of a filthy mind bee a recompence of wicked Idolatry. But let a Brother love a Brother, let a Son honour his Father, let not envious policy disjoyne that which nature hath united. If you bee brothers, doe to 2 Sam. 2. 37. your Brothers the Miniſters, not as *Cain* did to *Abel*, to kill him; not as *Eſau* did to *Jacob*, to vow their death, nor as *Iſmael* did to *Iſaak*, to mock and deſpiſe him; but rather as *Joſeph* did to his bretheren, to fill their bagges and take no money, or *Joab* did for his Brother *Aſahel*, if any wrong them, to revenge their quarrell. If you bee children, learn of the Storke kindnes to feed your old Fathers: learne of the *Trojan Eneas*, when your Fathers, are in perill; heap not more burdens upon their backs, but rather take them up upon your owne ſhoulders, and carry them out of the flame. But if you will needs continue ſtill unnaturall, and unmercifull, give mee leave to ſay to you, as Ier. 23. 10. *Jeremy* once ſaid to your fellowes, the rebellious Princes, and Noblemen of *Iudah*: your courſe is evill, and your force is not right. Take heed, while you make no conſcience to oppreſſe mee, leaſt God deliver you over to bee oppreſſed.

If *Manaſſes* and *Ephraim* eat on another, let Eſai. 9. 20. them take heed, leaſt *Babylon* eat them both, that and 21. 2. and one deceitfull offendour may whip an other, and 31. 2.

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one destroyer spoile another. But for mine owne part, whatsoever doth become of mee, I will say as *Jeremy* saith: *It is my sorrow, I will beare it, it is my just plague, and therefore I will take it patiently.*

Ier. 10. 9.

THE

The third Part.

The Church robbed by ſuch as beg away her livings.

ANother cauſe, moſt gracious Soveraigne, why I am generally deſpiſed, and whereof I complaine, is that theſe luſty new loaders thinke it not ſufficient to breake my back with unreaſonable burdens, but they alſo grudge mee my wonted weight and allowance. They thinke it well gotten, whatſoever they can ſnatch from mee. For if I have ever a Lordſhip, Mannor, Farme, or any thing els worthy the having, their hearts are like the *Salamander* ſtone, that preſently fireth at every ſuch flame, and like the mines of *Aetna*, which quickly kindle at the blazing ſunnebeames of every ſuch newes. And after catching the name of the Common-wealth for a buckler to ſhadow their theiviſh intent, they are not aſhamed to publiſh, that ſuch livings are not fit to feed Aſſes, but rather to bee imployed for the maintenance of great Horſes.

I have heard, that ſome Courtiers have made motions among themſelves, to ſue unto your Majeſtie, that from henceforth, you would make them Biſhops, as the Biſhop of *Rome*, makes Noblemen and Warriours, Cardinales, and Arch-Biſhops, though they bee boyes; that ſo they may keepe the Biſhops livings unto themſelves, to helpe the defray of their chardges at Court: And that they have ſayed, that it is not meet, ſuch great livings ſhould deſcend to men ſo meanly borne, as ſome of the Biſhops bee, but rather to bee appropriated to Noble birth. Whether it bee a truth, or a jeſt, I know not, but if any ſuch motion had beene made, I mervaile your Majeſty had not effected it, ſeeing that ſome have proved ſithence, to bee ſo diligent watchmen, and ſharp ſighted, to looke into the commodities of the livings of the Clergy.

The Flinder mouſe, and they by likeneſſe of nature ſeeme to bee very neere of kinne. This though hee bee a mouſe, yet will hee alſo bee a bird: They though they bee Courtiers, and Gentlemen borne, yet will they alſo bee beggars. This hateth the light, and loveth to wander moſt in the darke: they being aſhamed to bee open factours in their baſe occupation of begging, and ſelling of Biſhopricks, deale cloſly, and under other mens names.

Laſtly, the Bat, when hee hath found ever a good fat flitch of bacon, hee makes a privy hole into it, and leaving the outward rind and skinne onely whole, conſumes and eats up all the inner ſub-

ſubſtance. So as theſe men, when they heare of ever a good fat Biſhoprick fallen, that hath Lordſhips, and lands belonging unto it, by begging, and grace, they get ſome intereſt in the diſpoſition of it: and then once being gotten in, they will ſurely keepe the ſubſtance to themſelves, and beſtow the dry rind upon ſome rude Aſſe. Alaſſe, how many Biſhopricks bee there now in *England* that have met with this ſecret Pontificall mouſe? And how many Biſhops are there, which retaine little more then their labour and paine, while idle blind miſe devour the lands and profits. Let *Durham*, *Salisbury*, and *Exeter*, with many more, ſpeake, whether I ſay right or no. Some of them have but lately felt the barbarous raſour of the barbour. And except your Majeſty bee merciſull to the poore Miniſtry, the ſame raſor is againe prepared to ſhave richer beards. Let *Canterbury* and *Wincheſter* looke to their fingers It may bee I know more, then becomes an Aſſe to expreſſe: But let ſuch ſhavers take heed, leaſt *Iſraels* God ſet *Iſraels* raſor againe to worke, to ſhave head, beard, and feet, of Prince, Noblemen, and People, Eſai. 7. 20. and all cleane away, for ſuch wrongfull ſhaving: Theſe courtly Barbours, that make ſuch cleane worke, either they are *Egyptians*, among whom it was accounted an horrible thing to bee a theife; or elſe they are like *Theodorus*, that filthy Philoſopher, Schollars, who held that Athiſticall Paradox, that Theivery, Adultery, and Sacriledge were not diſhoneſt by nature.

There was one not many yeares ſithence,

whatsoever he were, that having by your Majesties clemency, the disposition of a Bishopricke bestowed upon him, and promising to himselfe to get by that grace a thousand pounds; the weight of his covetous desire, barred many a long time for suing for so heavy a benefit: which this Gentleman marking, sayed, one day to a friend of his: what, is there never an one of these knave Priests will come for my Bishopricke? By which words, I thinke your Majesty will easily understand the Religion of this Gentleman. Marvell not at these words, sweet Lady; for they are the common speeches of almost the worst of your Court, uttered without feare of the best of your Bishops, a peild Priest is the reverent recognisance, that is now bestowed upon the most reverend of the Clergy. This man, though not the first, hath traced the tracts of greater, and elder things, and hath left a paterne for others to follow his lewdnesse, by depriving a Bishoprick of a sweet Lordship, and building a painted cage for uncleane birds in the midst thereof. By this line, as I heare, there is an other Lordship, very lately quite for ever, alienated by consent of the Incumbent, who with *Esau* contemning the kernell, hath reserved to himselfe the shell, to cover his shame, that for ambition of a Lordship in name, sold so large a Lordship in land. The other was put away some say, by vertue of a Statute. *O tempora, O mores!* To what passe will this world come? hath covetous greedinesse found a new sence in an old statute, to bring the Ministry to endamaging clean without sence? But to lay the ground and

An ungentle speech of an Athisticall Gentleman.

// Thieves.

and foundation of further proceeding in this cauſe, let me requeſt you to underſtand, that in this that I am to ſpeake, I alwayes except your Majeſty, and royall Prerogative, craving pardon for mine ignorance in the Law, If I ſpeake, what I ought not: and that I may deliver to you, not of you, but of others, that which neceſſity compelleth me to utter. That is the Temporalities and Lands of the Clergy were never yet, that I know, ſithence your Majeſties Raigne convicted, or attainted by Parliament, or by *Præmunire*, or otherwiſe brought out of the lawfull poſſeſſions of the right owners, nor as yet adjudged in the power of any to beſtow, contrary to the Statutes in that behalfe. Therefore whoſoever, your Majeſty excepted, ſhall ſeeke, attempt, or conſent to aliene, or alter any part of them, contrary to the firſt Doner's intent, and the uſes to which they have beene ſithence by your Majeſties Lawes ordained, for any private commodity, or gaine, to the overthrow of the Miniſtery, or hindrance of the Goſpel; I account him no better then a Church-robber, and a plain thiefe in intent, howſoever the ſtrictneſſe of any Law may ſeeme to excuſe him. And in this ſenſe let me utter my mind not to one, but to all that have been, or ſhall be hereafter of that accurſed occupation.

If I have ſpoken unskilfully for the Law, forgive mine ignorance: For I have no skill in mans Law. But I ſpeake my conſcience, grounded upon the Law of God, and rule of right; That as you would that men ſhould doe unto you, ſo doe Mat. 7. 12. Luc. 6. 3. Tob 4 15.

you

you to them. If you hate that others should take your lands, and living from you, then represse that hatefull humour towards others, which have as good right to their Living, while it pleaseth God, and her Majesty, that this state shall continue, as you have to any of yours. Parasites were in former time *Tineæ, Sorices q Palatii*, the moaths and rats of the Court. But our age hath found worse moaths in the best coats of the Clergy; and worse rats in the ruffs of the Ministers: for let the worst Rats, and the worst Moaths of nature bee thought of for filthinesse, and secret devouring, yet shall they not by many degrees come neer to our Church Robbers reach. These ruffling Rats are like *Penelopes* woers; who when they could not obtaine the Mistresse, they tooke the Maid. So these needy Gamesters, having been a long time earnest suitors for Colledge-land of the Universities, and having made many beggarly boones, to send the students a begging, or to barre them within a bare stint, seeing they could not prevaile in that, have set a new edge upon their old begging style, in hope to cut off cleane the lands, and Temporalities from Bishops, and Cathedrall Churches; for they have as good a love to Universities, and Churches, the seed of learning, and Nurse of the Gospel, as *Caligula* had to the Romans: who wished that they had all but one neck, that he might have cut them all off at one blow. So these likewise wish in their hearts, that all Colledges, Cathedrall Churches, and Bishops lands were all knit in one string, that they might begge them

them all with one breath, and swallow them all at one morsell. *Esau* in policy calmed his discontented mind, and resolved to expect his fathers mourning day, to revenge himselfe by the death of his brother. These birds of *Esau's* brood, that hate their brethren, the faithfull Ministers, because the Lord had chosen them, gape but for that day, which I pray God they never see, wherein their covetous mawes may be glutted with my spoyle. Provide therefore in time, you that are the hope of my future health, some defensive *Mithridate*, that may still defend my heart from so contagious a plague. But as when *Jupiter* would have slaine *Anaxagoras* for saying, There was no God, *Pericles* defended him: so this manifest robbery wants no vaile to shaddow it, nor vaine heads to defend it. These sooth are very good men, that rifle Bishopricks, they doe it of great zeale. Indeed they are zealous men, even as zealous as *Herod*, that thought to kill Christ, as honest as *Haman*, that would have hanged *Mordachens*: as just as *Jeroboam*, that would have laid hold on the Prophets. They will have the state of the Ministery brought to the Leviticall state, they must possesse nothing in heritance among their brethren, and so the Primitive state of the Apostles, they must possesse neither skrip nor wallet in their journey: good men, good reasons: Give me the times now, as they were then, give me mens minds as zealously bent to the Preachers and Ministers, as they were at the first preaching. Let the multitude of them, which beleeve, have one heart, and one soule, as they

Gen. 27.

Numb 18. 23
Mat. 10. 7.
Mar. 6. 8.
Luc 9. 3.

they had then. Let none of them say, that any thing they possesse is their owne: but let al things in respect of the use be common amongst all men, as it was then. Let every noble man, Gentleman, and all that beleeve, sell all their possessions, lands, and houses, and bring the price, and the money, and lay it downe at the Preachers feet. Let him that is taught in the word, make him that taught him Partaker of all his goods. Shew me this perpetuall Law graven in the hearts of the Professors, and I wil say, that a set provision by Law for the Ministers living is not so needfull. But seeing the state of the Ministery hath for these many yeares, sithence the gift of healing, and prophecy were taken from the Church, been as the state of *Elias* in Israel, to live hardly in the Wilderneſse, while *Baals* Priests were fed at *Iesabel's* table; and seeing we see, that all men grow daily so careleſse of their soules, and so carefull of their profit, that they reckon more of wealth, then of the word: what mad conceits of blinded minds are these, that will tye the Church from altering her policy, and government, and yet cannot stay the change of times, nor the immutability of mens minds: Is it reason that the Lawes should alwaies remaine one, without alteration, where minds and honours so often change without all stayes? If the Ceremoniall Law of *Moses* were imperfect, and abrogated, if in the Apostles time, and sithence the government, and state of the Church hath beene diversly altered, and never to this day continued in all Countries

Acts 4 32.

Gal. 6. 6.
1 Cor. 9. 11.

tries after one faſhion: and if in all Common-wealths we ſee daily old Lawes aboliſhed, and new eſtabliſhed, as occaſion of time, and neceſſity of manners doth require, what perpetuall government or diſcipline is that they dreame of, whereunto the Miniſtery muſt be tyed with inviolable chaines, while the Vultures by ravening doe gnaw out her heart: And what policy think you is that, which altereth not with the alteration of times, manners, and Common-wealths? Yea, what Lunatike fancy is this, that forbiddeth Princes in their owne countries, to ſet any order for the maintenance of the Miniſtry, which they ſhall thinke beſt, ſo that it be to the benefit, and edification of the Church: Seeing then that in divers Churches, and countries, the Miniſters are diverſly provided for, and that it is our Soveraignes will, that the policy and government of the Church, ſhall ſtill remain, which ſhe found: what brainſicke fury is this, to diſallow that which they cannot amend? what intollerable rapine, to ſnatch away that which they never gave? But if for our ſinnes ſuch times and Princes bee ſent unto us by God, that ſhall give *Iacob* to the ſpoyle, and Iſrael to the Robbers; our Colledge, and Cathedrall Lands to Courtiers, and our Preachers Livings to idle beaſts, then may they unjuſtly poſſeſſe that which ſhall be unjuſtly given them: In the mean time let them not be like Horſe and Muſe, that have no underſtanding: full fed-horſes neigh after their neighbours Mare: Mules when they have filled their bellies with ſucking, with their heeles ſtrike

Eſay 42.24. Ier. 5.8. Ezech. 23.21

their mother on her belly. But these good men begge not those lands of your Majesty for any desire of profit, or commodity unto themselves, but rather for great good will they beare to the Reformation of Religion, to pull downe the pride of the Clergy, and to bestow them to a better use, for the benefit and safeguard of the Common-wealth: O pestilent poyson of all Religion, Covetousnesse, that breeds such horrible hypocrisie. O heart deceitfull, and wicked above all things. Who can know, or see thy studies? who doth hatch the Cockatrice egges, and who doth weave the Spiders web? Are not these the hooded hypocrits, and the covetous wretches, that make an outward glorious shew of Religion, and yet are within full of all venome and poyson? They have a name that they live, but indeed are dead. And these use the name of religion for a shadow of their Covetousnes, as the Iews used fasting and prayer, as a cloake of their extortion. Therefore the fasting of the one, and reformation of the other, are both abominable in the sight of God: For I love judgement, saith the Lord, and hate robbery. This wicked covetousnesse bewrayes it selfe three wayes, by desiring, seeking, and keeping that which is an other mans. It is evill to covet, it is worse to seeke, but worst of all to keepe, that is none of thine. This beast is not barren, but hath proved it selfe a fruitfull mother, and gives suck to many daughters, as bad as her selfe: Symony, Vsury, Theivery, Deceit, Perjury, Pride, Madnesse, vaine Bragging, Niceneſſe,

2 Sam. 16. 7.
1 Cor 2 8. 9
Psal 7. 10.
Ier. 11. 20.

Rev. 2. 13.
Esay 59. 5.
Tit. 1. 16.
Rev. 3. 1.
Esay 58. 3.
& 66 & 3.
Ier. 6. 20.
Esay 61. 8.

Exod. 22.

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Contempt, and Vnmercifulneſſe. So that it is no marvell, that ſome have called covetouſneſſe the Alphabet of the wicked, and the Metropolis, or mother city, from whence al vices are derived, the root of all evill, as the Scripture termeth it. There is a Monſter of a ſtrange Generation, the daughter is borne of the mother, and the mother is againe begotten of the daughter. Covetouſneſſe of rich men breeds want of the poore, and the want of courtiers breeds the covetous pilling of the Clergy. This being true, when you have a ſenſible anſwer from a dead man, then look for a good Reformation from theſe men. But yet for the better dying of this courſe wooll, and to make this painted fiction the more plauſible, they deviſed a perilous policy. They ſought out certaine buſie headed fellowes, whom ambition had netled with deſire of fame, and whom long peace had intiſed to affect ſome innovation, to ſet a Glaſſe upon his blade, ordained to cut the throats of their brethren, and in the end their owne, by perſwading them to plot out of their own braines new formes of Church government, new faſhions, and new fancies of Diſcipline. Whereupon many not conſidering, that the Woolfe will tickle the Aſſe, when he means to devoure him: and that the Crokadile will crouch, and weepe moſt upon him, whom hee means to prey on; ſeeing great love and good will upon the ſuddaine, in words and outward ſhews pretended by ſome great men, and thinking that they have caught a good Saint by the toe, when they

have the Devill by the nose; sticked not to bend the force of all their wits to doe by their brethren, as *Iudas* did by His Master, to betray them to their enemies, and to seeke their death. The love of these Noblemen grounded on a covetous policy, which they pretended to beare unto the Church, and Reformation, was like the enchanted love of *Circe*, and the flames of the venimous sacrifices of the Arcadian *Hiens*; The only touch of both, which transformed these chosen Champions from wise men to fooles, from Schollers to Cavellers, from men to beasts. This false favour coloured with hypocrisie, as a Net spread to take fooles, had such secret working force, that it made them drunke at one draught as the well of *Paphlagonia*, that made them witlesse and impudent; as the waters of *Chio*, it made them lose *non dentes, sed mentes*, not their teeth, but their wits, and their truth, as the spring of *Susis* doth, if any drinke thereof. But as in beds of sweeteſt hearbs lurks oftentimes the most poysoned Serpents, and as the *Syrens* sing most sweetly, when the ship is in least safety; so under these faire shewes were shrowded foule practises; And as the Satyre desirous to kisse the fire that *Prometheus* brought from heaven, because it shined, skalded his lips before hee was aware: so these Satiricall Correctors, or rather Corruptors of Religion, by kissing the tayle of this shining, and cold glow-worme, that flamed without fire, & gave light without heat, have not only skalded their lips, but have in their owne fore-heads branded the print of perpetual Infamy, by leaving the

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odious ſigne alwayes ſeene in the front of their bookes, that they were the enemies, and accuſers of their brethren: From this foundation, as from the South climate, whoſe winds ſeldome blow without ſome poyſon; or as from the coaſt of *Africa*, which yearly breeds new Monſters, all the ſwarme of our Admonitions, our Church plots, our frames of diſcipline, our marre-all Libels, and our bitter inveighing againſt the dignity and Livings of the Biſhops, and Clergy have proceeded.

Theſe broyles being kindled by noble policy have beene the greateſt meanes, that theſe great enemies have uſed to compaſſe the getting of this greatly deſired prey. The Nobles of *Italy* ſecretly maintained the faction of the *Guelph's* and *Gibellin's*, becauſe that from that game they reaped great gaines. Our factious Libellers are maintained by ſome great men, to exclaime againſt Biſhops, and their Livings, becauſe they may in time ſhare their Lands amongſt them. They have read no doubt the booke of *politick Nobility*, who in their practiſe can imitate ſo well the Camelion's conſtancy. The wiſe Admonitors would have Biſhops lands taken away, and given to preachers. But the Browniſts, ungratefull Schollers to theſe Admonitors, would have all lands, and what livings elſe ſoever belong any way to any Miniſter, to be taken cleane away: but they define not, who ſhould have them, very earneſt are they that miniſters & preachers ſhould have none, ſecretly inſinuating belike, that they ought to

be divided amongſt noble men, and Gentlemen. And as for the Miniſters of what degree ſoever, theſe gentle Browniſts will allow them to have no certainty at all, No, not to make any conditions for any thing, in any ſort, but to live *ex mera eleemoſyna*, of meer Alms: that is in plain Engliſh, their will is to ſet them all on begging. Their Maſter belike that taught them this point of Religion, was that Carmelite Fryer, that about the yeare 1465 preached openly, that Chriſt, when he was in the world, went a begging. But as *Pilate* and *Caiphas* agreed both together to condemn Chriſt; ſo both theſe hereſies to pleaſure the Temporalty, would have all Lands taken from the Clergy. They ſay, that they cannot find in the Scripture any certaine allowance for the Miniſter, nor yet Lord Biſhops: Alas the while, theſe wiſe men, theſe diligent wiſe men cannot find that which they never ſought, and that which they will not find. What they find it availeth nor. But I am aſſured, that I find in the new Teſtament ſuch Schiſme, Rebellion, and Diviſion, and ſuch manifeſt diſcriptions thereof, that lacking, but onely their names, the very natures of our Admonitors, Browniſts, Preſicians, Anabaptiſts, Familiſts, Mar-all Marciniſt's, and ſuch like Heretikes, are moſt lively deciphered. In the laſt dayes men there ſhall be, that ſhall be Lovers of themſelves, unnaturall, Truce-breakers, falſe Accuſers, high minded, Deſpiſers of Government, &c. And this farther I know, that theſe Livings are lawfully allotted to the Miniſtry for their maintenance, and lawfully holden by the Word of God, and

1 Tim. 3. 1. 2 Pet. 3. 1 Tim. 4. Iud. 5, 8.

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the politick laws of this land. The Scripture saith, *Thou shalt not muzzell the mouth of the Oxe, that treadeth out the corne*, which S. *Paul* interpreting, saith: That the Lord hath ordained, that they which preach the Gospell, should live of the Gospel. If the Law have so commanded, if the Lord have so ordained, and if our Prince according to this Law, and will of God, hath so appointed, that this certainty of living shall remaine for the maintenance of the Ministery, what devillish arrogance is this, which dares to deny that which the Lord alloweth? And as for the honourable titles of the Ministers, let them tell me, what St. *Paul* meant, when hee said, *Let the Elders which rule well, have and be had in double honour*. The word Honour, both in Greeke and Syrian signifieth such honour and reverence, as is given to noble men, and great Magistrates. I cannot see, but that the meaning of the Holy Ghost was, that looke what honour and reverence is due to any Magistrate, that honour double, that is twice as much, is due to the Minister. If then we thinke it lawfull to give them Titles of honour, that are borne of Nobility, and such as are placed by Princes in noble offices, be they never so fooliſh or wicked, why should not Bishops, being called by God, and their Prince to honourable places, have justly given them so much honour, as other magistrates, seeing the Scripture judgeth them worthy of twice so much? Wisemen have said: *Dignum videtur, ut is qui scientia est præditus, reddatur honore reverendus*: hee that is endowed with

Deut. 25. 4. 1 Tim. 5. 18. 1 Cor. 9. 14. Mat. 10. 10. Luc. 10. 7. Gal. 6. 6.

1 Tim. 5. 17.

Cassiod. Epist. lib. 4.

with knowledge, ought to be reverenced with honour. Saint *Paul* saith, that they must have double honour, not double allowance for their victuals, as some too hardly would interpret it against the honour of the ministry. This honour is not given to the ministry to be doubled in comparison of the honour due unto good Widdows, which St. *Paul* spake of before; but the Word being generall, it cannot be meant, but a generall honour, that must be given the good minister, double as much as to any other whatsoever, to whom any Titles of honour doe appertaine, Kings and Princes only excepted, whose supreme honour commands all other honours to yeild obeysance. In every Princes, and Noble-mans house, the Steward, if he be faithfull, is honoured of all the house, next unto the master of the house. The Bishops and Ministers, that rule well, are the Stewards of the house of God, the Church, the Angels, and Disposers of the secrets of God; why therefore will not blind honour suffer you to give due honour and reverence to the Stewatd of God, being good, which you willingly give the Stewards of men, be they never so evill? It is a true saying; where there is no honour, there is Contempt, and where Contempt abides, there are often injuries, &c. So that it is easily seene, that the Contempt and injuries of the ministers, have beene nourished chiefly by them, that dissuade from the due honour, which is of right belonging unto the good Bishops, and Preachers of the Word. Lastly, which of these stragling Here-

Rom. 13. 1 Tim 2. 1 Pet. 2.

Hieron Epist.

tikes can forbid any Princes within their owne dominions, to give unto their Miniſtry any offices, or Titles of honour, to encreaſe the honour and dignity of the Word, whereof they are Embaſſadors? But now Soveraigne Princeſſe, to returne from the vaine purſuit of theſe deſperate, and forlorne beaſts, your Majeſty may ſee, that the begging of the Biſhops lands, and the ſubornation of the Browniſts, and Heretikes, to perſwade their diſſolution proceeds from the greedy humour of ſuch, as for their owne gaine, would not ſticke to ſend the Biſhops and Preachers all a begging, and put them to live of meere almes, as the Browniſts would have it. Well, the Lords will be done, If it ſhall be thought a bleſſing, and no curſe to that Common-wealth, where there ſhall be found like people, like Prieſts, like Maſter, like Servant, and to have ſuch a Miniſter, as when the people ſhall bring him a Booke, and ſay, reade this, I pray thee, hee ſhall anſwer I cannot, for it is ſealed; If this I ſay ſhall be to be a bleſſed eſtate, let the Councell of the Browniſts be followed, let the greedy Iawes of ſuch as gape for the Eccleſiaſticall Livings be filled, let the living of the miniſtry be appointed to feed horſes, and hounds, and let the Biſhops and Miniſters have their Paſſe-port to goe a begging. St. *Paul* willed Biſhops to keepe good hoſpitality, and to harbour Strangers: and therefore I thinke hee meant, that they ſhould bee allowed ſufficient maintenance and living of their owne, to ſupport the charge of their houſe and family, for it is

Eſay 24. 2. Hoſ. 4. 9. Eſay 29. 11.

1. Tim. 1. 8.

knowne too well, that they which live of poore Pensions, or meere almes, can keepe but bad houses. Beside, it is no reason, that the Minister should charge one to helpe another, or to begge of his friends to give unto strangers. And here note, I pray you, that Covetousnesse and frenzy, the two nurses of all desperate and wicked actions, dare to countermand, and abolish that which the Lord alloweth. But if Kings must be nourshing Fathers, and Queenes nursing Mothers to the Gospel, and Church of God. If Noblemen, that are in office in Princes Courts, ought to be Fathers to the Church and countrey, as was good *Eliachim*. And if such as bee great Rulers should be a strength to the poore, a comfort to the needy, a refuge against the tempest, and a shadow to the afflicted people, and especially to the Preachers of the Word; then let all courtly Caterpillers, and Robbers of the Ministry know, that though they were as nayles driven in a sure place, though their credit with their Princes were so fast, that in mans judgement it were impossible to be moved, yet forgetting to be Fathers unto their Fathers, and Friends to the Friends of God, let them assure themselves, that hee which gave them that honour, will againe suddenly strike them off, and roll them back as a ball in a large countrey. So was the wicked Treasurer *Shebna* used in the time of *Ezekiah*, who as hee lived wickedly, died miserably. So was proud *Haman* rejected, when he thought himselfe most beloved: and so I have heard, that not many yeares since, one who thought

Esay 49.23.

Esay 22.21.

Esay 25.4.

Esay 32.2.

thought himselfe to be in good credit, in a godly Princes Court, by the just judgement of God, and for his wickednesse was suddenly cut off, and his credit quailed like *Iona's* Gourd. It was right, that hee should loose his honour, which remembred not this sentence of the Lord: *He that honoreth mee shall be honoured, and hee that dishonoureth mee shall come to shame.* And because in his prosperity he confessed not to the glory of God, *Dextra Domini exaltavit me:* The right hand of the Lord hath exalted me, as *David* first said; and as a Major of *London* once acknowledged, that hee was worthily cast out of grace, that in the midest of grace wanted grace: that hee by punishment might learne to be wise, who by offending had played the foole. Let him acknowledge, that it was the just judgement of God, that he which by unlawfull meanes, by usurping other mens livings, had brought to discredit a Father of the Land, should himselfe be thrust out of credit by a Mother of the land. Yea, let this be the portion of all the enemies of God, and his truth, let them be thus all confounded, that seeke to build their credit, by the discredit, and overthrow of the Ministry. Doe not these Robbers thinke, that there may such a time come againe, when the Lord may enter into judgement against them, as once hee did against their betters in *Israel*, and say to them in my behalfe, It is you that have burnt up my Vineyard, it is you that have discredited the Ministry. The spoyl of the Church is in your houses, and the Lands of the Church are become

1 Sam. 2. 30.

The Poesie of *Edm. Eyre*, Draper and Major of *London*, over the Chappell at Leaden-hall, which hee builded *an.* 1446. the 24. *Hen.* 6.

Esay 3. 14.

your possessions. Doe not these great Captaines of oppression thinke, that there may come a
Isay 38.1. time, when the same Message shall be done to them, that was to *Ezechias*: *Put thy house in order, for thou shalt dye.* Put your wrong gotten good together in order, take account of your Lands injuriously possessed, aske a reckoning of your hearts, that have beene unmercifull to your brethren, call your life to remembrance, how many wicked, and lewd parts you have played, and how many wayes you have offended God, and your neighbour, for your pride shall be pulled downe, your goods wickedly gotten, shall bee turned to pitch, and your Lands unjustly detained from the Church, shall be converted into Brim-
Isay 34.9.11. stone, and the wrath of God shall set them all on
Ier.13.10. fire. The line of dissolution shall be spread over it, and the stones of emptinesse shall be found in it. When the Lord had determined the confusion of *Egypt*, hee sent Caterpillars; that devoured their fruit: when he intended the finall overthrow of *Iudah*, he raysed the *Babylonians* and *Chaldeans*, as Hunters and Fishers to persue them to destruction. These Caterpillars will leave no greene thing, these Fishers and Hunters of the Ministry will kil all the fat game, and spoyle the most *Deer* in the best Bishopricks in *England*, if their mouths be not the sooner mousled by your Majesties authority: for never did Rebellious *Israel* long
Num.11. 20. more for flesh, and water at *Meribah*, then these Hunters doe for my Temporalities. But let them take heed, least when they have obtained their lusts,

luſts, the wrath of God fal upon them, whileſt yet their ſweet prey ſtick in their throats. Except perhaps they thinke of God, as *Lucian* the Atheiſt jeſted of *Jupiter*, that hee ſleeps under a Mandrake, that he is ſurpriſed with a cold deadly ſleep, and overtaken with ſuch a drowſie Lethargie, that he neither heareth the perjuries, nor ſees the injuries that are committed. But if Church lands had that property, that is reported to have been in the Chappell, that was in the mountaine *Lyceus* in *Arcadia*, that whoſoever entred it, ſhould not live one whole yeare after; I thinke our unmortified Courtiers, that are not yet reſolved to dye, would ſtop their breath from the further making ſuch ſuits. Or if theſe houſes and livings had that ſecret quality, that was found, as is recorded, in the Temple of th' *Eumenides* in Achaia: that whoſoever entred into it, if he were a Murtherer, a Whore-monger, or polluted with any other notorious vice, hee ſhould be taken with ſuch a ſudden feare, that he ſhould preſently fall out of his wits; what a ſort of mad Noblemen, Gentlemen, and Courtiers, both in Court and Countrey, might bee diſcovered upon the ſuddaine? But it were great pity, for then many that are thought to be wiſe, godly, and great Politicians, ſhould openly bewray their hidden conceits, and manifeſt themſelves to be fooles, and ſervants to their owne baſe affections. For as *Diogenes* ſaid once, that he would uſe his friends, ſo they are deſirous to uſe the Miniſters, as men uſe glaſſes, firſt to empty them, and after they

be emptied to cast them out of the doores. But the bloody minded Shepherds could never see the wrong, that they had done to their brother *Ioseph*, till such time they themselves fell into the like misery. Our Church Robbers blinded with Covetou nesse, and the glittering beames of my commodities twinkling in their eye, and tickling the greedy humour of an unsatiable heart, cannot see what injury they doe to the Church, to Religion, to God, to their Countrey, till the measure they have mete to others, be measured to them againe. *Agrippa* in his time cleared the Kings, and Princes, that then lived, from the guilt of these polling offences, and said, that it was the Chancellors, the Secretaries, the Treasurers, and other officers of the Emperours, and Kings, to whom all matters of weight were committed, which sold, and compelled men to buy all things, as Placards of the Kings gifts, Benefices, Offices, Dignities, Letters Patents; and sometimes, Right, Iustice, Law, and Honesty too. And as *Agrippa* then excused the Princes of *Italy*, so now in my conscience I must needs cleare your Majesty, and beleeve with mine heart, that in your heart you never consented (howsoever deceived by Flatterers) to rob and spoyle the Ministery: for I know, that before your time these Hunters had spread their nets, and had caught one of the stateliest, and most ancient Bishopricks in the land, I meane *Durham*, and had quite strangled, dismembred, and dissolved it: Yea, and had pocketted it up handsomely, by force of a Statute they made

The Bishopricke of *Durham* dissolved by a Statute, 7. *Edward* 6.

made of purpose, in the seventh yeare of King *Edward*, in the time of his minority. And they had gone away with it roundly, and for ever have spoyled it utterly, had not Queene *Mary*, as a good Woodman, met them by the way, and against their wils forced them to forsake their sweet prey. And this further I know, that had not your Majesty stood stoutly for me, as a brasen wall against the covetous Ingydes of mine enemies, the same Bishopricke, and many others had long afore this beene utterly dissolved. These horrible Harpies had quite devoured me, and our new *Aves Scymphalydes* of late flowne unto us out of the Desarts of *Arabia*, had with their nimble and piercing clawes drawne out my heart, had not your Majesty, as a valiant *Hercules*, by conquering them, defended mee. What I have left at this time, I acknowledge, O Queene, to be the free gift of your Majesties love and clemency towards mee. Therefore not counting them hereafter, either faithfull Counsellors, or good Christians, but rather covetous Catchers, and wicked Politicians, that for gaine and lucar of a little profit, shall perswade you to revive againe King *William Rufus*, his detestable use in disposing of Bishopricks, whose order was after they fell, to keepe them in his owne hands, and to receive their commodities for foure or five yeares wholly together, and afterward to sell them. He was wont, as it is written of him, not only to sell, and make the best of Benefices, but God having given him over to the unbridled lust of his owne covetous

Restored by a Statute, 1. *Mar.*

vetous heart, for selling of Spirituall Livings, he fell to the selling of the Spirit of God, insomuch that at the last, hee set *Christianity* at sale, and received money of the obstinate *Jewes*, that were fathers, to compell such of their Sonnes as Professed *Christ* to renounce him againe.

A singular for the rarenesse, and a fearefull example for the greatnesse of Gods judgements upon covetous blindnesse; such as I thinke, hath beene seldome read of any Christians. Yet this I note, that neither his carelesse Counsell, nor wicked heart ever proceeded so farre, as to sell, or for money, by consenting to alien, and put away the Bishops Lands for ever. And therefore in that point, our *Florentine* politicians passe in wickednesse this *Atheisticall Norman*.

Call your owne wisdome to counsell, O Noble Queene, and your vertue to take a view of the politike practises that are used, yea, that are used in these dayes more waies then one. And when your leasure, and pleasure shall serve, to read this; Imagine in your owne heart, that you heare the mournefull voice of the whole Clergy, and *Church of England*, and the free tongue of the distressed and oppressed Ministery, thus reverently in duty speaking unto your Majestie.

Though now, O noble Mistresse, I lye prostrate, despised, and oppressed of all, comforted of none; Yet you that are my hope, and my health, reach me your Virgins hand, lend me your helpe, that I may rise, and being risen, give mee your

your ſtay, that I may ſtand. I deſire not to bee eaſed of all my burdens, For I am as *Iſſachar*, the ſtrong Aſſe, borne to be loaden, and my backe long ſince uſed to the packe, but let mercy bee my Loader, that my burthen exceed not my ſtrength, leſt I fall downe flat, and riſe no more. Let not Clemencie joyne conſent with the wicked, and greedy deſires of men of this Age; who for the moſt part, having their eyes bleared with a covetous humour, care not into what grudge of the Clergy, what diſpleaſure of the Countrey, what hate of the people? Nay, into what perill of Credit, Life, or Fame they draw your Majeſtie, whoſe Innocent Name they abuſe in theſe nocent practiſes, ſo as they may reape either profit or pleaſure.

The people of *Egypt* honoured their King, while hee lived, no people more; but being dead, it was by Law, for every man lawfull to accuſe him of any wrong, injurie, or hurt that he had done unto any one, or of any other crime that he had committed. For which cauſe their cuſtome was, that the dead body of the King ſhould bee for certaine dayes openly placed in the view of all people; and Judges being appointed for triall of Right, the body might not bee interred, till the parties agreeved were ſatisfied, and the wrong amended. *Io. Boem. de Mor. Gent.*

O peereleſſe Pearle of the World, as you have hitherto ſhined as the moſt daynty Dyamond of all Chriſtendome; So hereafter deſie, and curſe the company and counſell of ſuch

cankers of your Credit, and ſuch moathes of the Common-wealth, which upon any falſe ſemblance of want or profit, ſhall perſwade you to any ſuch courſe, which may grieve the hearts of your faithfull and loving Subjects.

O let not the Miniſtery, that now loveth you, and honoureth you, have juſt occaſion after your death, to accuſe you, for conſenting to load her with more heavie and double Taxes, then ever did any of your Royall Predeceſſors. Or for yeelding you ayde for the alienating, and putting away more of the Biſhops Houſes, Lands, and Commodities in your time, then ever heretofore.

Let not the poore Countrey, that now would ſpend her bloud in your defence, accuſe you, of two much liberty given to Libertines, to oppreſſe the Commons.

O what griefe would it bee to the godly, to whom you have beene a deare Mother, to ſee the death of ſo famous a life, ſtained with the filthy ſpots of curſed Covetouſneſſe, not bred in you, but onely cheriſhed by you for other mens pleaſures.

Let not the Reliques of a fiery triall, without Perſecution, now be given away by a needleſſe deſolation. Thinke you are mortall, and therefore muſt dye. Remember how many troubleſome Seas and Stormes you have paſſed for my defence. Faint not now therefore being ſo neere

neere the Port. If you list not to adde any thing, yet let future Age thanke you for preserving that which you found.

Be carefull that that Church may be a Church after your time, which was a Church before your time. And that the Alienation of Church Lands beare not the date of your peaceable and happy raigne, that have remained to the Church in so many hard and unhappy times, and tumults, of your Princely Progenitors.

Let not the necessitie of the Ministery heereafter, accuse your Majesties mildnesse to robbers, as the mould of her misery. Give not occasition to the children not yet borne, to bewaile the ruines of the *Churches*; as *Jeremy* of *Ierusalem*: and to say, when the Ministery for her Povertie shall be forsaken, such Lands, and such Livings, were once belonging to such *Churches*, to maintaine the Preaching of the Word, given by Idolaters, taken away by Professors; given in the darkenesse of Ignorance, taken away in the light of the Gospell; given in the Winter of Popish zeale, taken away in the hot Hypocrisie of fained Religion, marked with a rare property, Which have flourished in the Frost, and fryed in the Flame.

Let not our Enemies scoffingly object against us, and say, That we, like the waters of a Well in *Ethyopia*, which at midnight are still scalding hot, and at midday extreame cold; In the middest of Ignorance, Darkenesse, and Persecution,

we burned in Religion, and waxed hot in the love of the Gospell, and Preachers thereof. But now in the middest of the light of the shining Sunne, and in the middle of so calme and pleasant a day, we become frozen with cold disdaine, both of the Gospell and Ministery.

Let it not be said, that in your time, *That the Childrens bread was throwne unto Dogges*; and let not the Churches and Places, that were for dignity, Honourable, when you began, be found to be loathsome and horrible when you be gone.

Let not these Lands lament the change of their honours and uses, nor the poore Tenants, scourged by new Lords, bewaile the losse and want of their old Lords.

But now to proceede to some kind of Description of them, that study and desire my proscription, Your Majesty shall understand, that there were a kinde of people, that sometimes came out of *Creta*, called *Papygians*, who by enjoying of long Ease and Peace, grew to such outrage of Wantonnesse and Folly, that they fell to painting of their Faces, that Art might correct Nature: and when any of their haire did happen to fall away, they devised Periwincles of bastard Haire to cover their baldnesse, to shade that which God would have seene. I feare my misery riseth from them, which study, and are delighted more with these wicked vanities, then they are with the Scriptures.

In

In the beginning of your Majeſties there Raign was a Monſtrous Child born in *Chicheſter*, whoſe head, armes, and legges were like unto an Anatomy, his breaſt and belly monſtrous bigge; which prodigious ſigne, if it were lawfull to interpret, I thinke did truely foreſhew that which I doe now complaine of: That the needy want and poverty of the riotous Courtiers, and laviſh Gentlemen of the Countrey, ſignified by the leanneſſe of the legges, and the armes and head, would breed an unſatiable deſire of other mens Lands, and coveting other mens goods, which could not be ſatisfied, being prefigured by the unreaſonable bigneſſe of the monſtrous belly that could hardly be ſatisfied. *Eliz. 4. An.* 1562.

The Ancient uſe of writing amongſt the *Ethiopians*, was to put ſignes of living Creatures, or other Inſtruments, to ſignifie their meaning by the nature of the beaſt, or other thing, which they painted, as a Goſſehawke for ſwiftneſſe, a Crocodile for crafty malice, an Eye for watchfulneſſe, &c.

But what ſigne ſhall I put to paint this new Monſter, that at one morſell can devoure the whole Lands of a Biſhopricke, nay, of all the Colledges, Cathedrall Churches, and Benefices in *England*, and ſwallow them all with one breath, if your Majeſty would give conſent.

The belly of this Monſter is like the Pond in *Learna*, called *Alcynoi*, whoſe bottome by no engine, could ever be found, though *Nero* ſware

that he would find it, and whatsoever was cast into it alive, or dead, presently did sinke, and could never be seene after.

The Poets have spoken much of the *Harpies*, and the fained *Chimera*: but all these are but toies and flies to this fleecer. *For as the great redde Dragon with seven Heads, and tenne Hornes, stood before the Woman, watching her deliverance, to devoure her Child*; So this nameless Monster hath lyen in waite, and yet doth, to devoure me, and to bring the Ministery to pensions of beggery.

Revel. 12.

A nameless Monster.

Therefore blame me not (my Soveraigne stay) to fly to the Sacred Altar of your approved Mercy, for succour against the gaping Iawes, and venimous breath of this devouring Beast. If this Monster may have his will, *There were never seven such plentifull yeares in Egypt, but there will be other seven as empty.* The Ministry never flowed with such abundance of wealth, by the benevolence of such as loved the Word, but that in our time we can see, that it is as leane as ever it was fatt, as beggerly as ever it was brave, and in more contempt, then ever it was in honour.

Gen. 41.

Some say, that the Iuniper tree, if it bee annoynted with oyle, is by that meanes freed from moath-eating and rotting.

Good Lady, let me find that favour to be so annointed with the Oyle of your Grace, that these moathes, and canker wormes may have no power over me.

Alexander

Alexander Severus the Emperour commanded, that none should dare salute him, if by any meanes he knew himselfe to be a Thiefe. If your Majestie would give commandement, that none should dare hereafter to present unto your presence any begging Suites, that tended to the robbing of the Church, or poore Common-wealth, your Life should bee most happy and beloved, your Death most blessed and lamented.

A young man on a time impudently requesting some thing, that was not fit for his yeares, *Zeno* the Philosopher brought him a Glasse, and bade him looke if such desires did fit such face. So when Courtiers comming to begging of Bishops, or Colledge Lands, if your Majestie would bring them to the Glasse to see their Vanity, Wantonnesse, and idle Riotousnesse, and then examine themselves, whether the maintenance appointed for the administration of the Word and Sacraments, and for the preservation of Religion and Learning, were to be transferred to such reckelesse wretches, or not, you should see this smoaking Firebrand of lewd desire so quenched with the water of shame, that it would never sparkle, nor flame againe. Except perhaps they have learned a further lesson of the ancient Courtier *Caligula*, to like nothing so well in their owne nature, as Impudency.

But I would there were that stay found in the eyes of our Church-robbers, as there was once

once in a Philosopher, who being shewed a faire Woman, and demanded, whether shee did not also seeme so unto him, answered, Mine eyes trouble me no more. But our men can no sooner see, or be told of a good Lordship, Farme, or any other Commodity, belonging either to Colledge, or Cathedrall Church, but it grieves not onely their eyes, but their hearts also, till they have gotten it.

Farre off are these men from the godly courage and true zeale of Reformation of Religion, that was found in noble and zealous *Obadiah*, who with the perill of his life, *Hidde an hundred of the Lords Prophets in Caves to save them from Iezabels fury.*

1 Kings 18.

Farre inferiour are these Courtiers to Noble *Hormisda* in the Court of the King of *Persia*; who chose rather to bee whipped naked from the Court, with losse of life and living, then that hee would abuse the Preachers, or deny the truth which he had learned of them.

Euseb. Hist. Eccles.

Our men are rather of the Religion of the raging Idolaters, who for the maintenance of their Superstition, said one to another, *Be strong*; So these say every one to his fellow, Let us bee strong; let us bee impudent, let us not blush, let us not feare, nor faint, let us make all the friends and power we can to ridde these knave Priests from those good Livings, that we may devide them amongst our selves, to maintaine our port the better at Court. For

Isai. 4.

these

theſe men long to ſee all the Biſhoppes and Preachers of *England* to walke naked and bare-foot, as once *Eſay* did. Eſai. 20. 2.

But let them take heede, leaſt the nakednesſe of Gods Miniſters bee a ſigne of the nakednesſe and miſery both of Court and Countrey, as *Eſay* was to *Egypt*. The Propheteſſe at that time bore but one Sonne, whoſe name was, *A ſpeedy robber*; there are now many ſuch borne daily, that be as cunning Thieves, and as ſtrong as ever was *Cacus*, that drew Oxen backward to his Cave. Yet in the middeſt of all their Pride, I would wiſh them to remember this; That when the Snow that now lyeth on the higheſt mountaine is diſſolved, there will follow great waters, and much durt. Eſai. 8. 3.

To conclude, the hope of my life, the ſtay of my eſtate, and the onely key of my comfort remaineth in the mercy of your Majeſtie, and in your vertuous and gracious diſpoſition. For little hope have I, that my words ſhall worke wonders, to heale the halting, to cure the blind, to open the eares, and humble the hearts of theſe dayes Courtiers, or to raiſe their dead ſpirits to the life of true repentance, that lye ſo deepe buried in the vaults of pleaſure, eaſe, and wantonneſſe, and that have beene ſo long drenched at the rivers of ſenſualitie.

But if I prevaile nothing with your Majestie; I will yeeld the Bellowes burned, the Leade
Ier. 6 29. consumed, and the Founder to have melted in vaine. For I know, the wicked will not amend, my labour will bee lost, and I sent away with an Asses reward. Yet howsoever it shall fall out, that with men I shall labour in vaine, and towards Courtiers spend my
Esai. 49 4. breath for nothing: The Iudgement of my intent shall be with the Lord, and the effecting of my desire, referred to my God.

And so to end, and cease from abusing your Majesties patience any longer with my rudenesse; The Lord, that hath given you most singular gifs, above the capacity of Women; that hath so Miraculously thus long preserved You for defending his Gospell; and hath hitherto given You and your Land, such extraordinary blessings of Peace and Plenty; for his Truth, and for his blessed Names sake, blesse, comfort, and defend Your Majesties life, and Land for ever. And the Lord grant, that his Spirit may alwaies rest upon you, that the Spirit of Wisdome and understanding may cover you, that the Spirit of Counsell and strength may follow You, that the Spirit of Knowledge, and the feare of the Lord may continually guide You, that You may be prudent to judge, not after the affection of your owne heart, which may be depraved

depraved by flattery, nor according to the luſt of your owne eyes, which often behold vanity, but according to the Word of the Lord, the infallible Verity. That *Iuſtice* may bee as the Waſtband of Your Loynes, and *Faithfulneſſe* as the Girdle of Your Reines; That the *Church*, and *Common-wealth* in Your dayes may flouriſh, as in the dayes of *Salomon*; and that the poore *Miniſtery* may no more complaine in our Streets, of her miſerable Captivity.

Amen.

FINIS.